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ABSTRACT

A handbook on social work practice with Native American families, developed for use by students in undergraduate social work programs and by social service practitioners who work with Native American people, is divided into four sections. The first section contains four articles, written by Joseph A. Dudley (Methodist minister and Yankton Sioux) and David Mathieu (Assistant Professor of American Indian Studies, Dakota Wesleyan University), which focus on culture, alcoholism, aging, and community-agency relationships. The second section gives six brief case illustrations depicting incidents in the daily experience of social work practitioners in agencies serving Native American communities. The case illustrations describe situations of interaction between Indian people and social workers, then give discussion questions and a conclusion which clarifies the cultural influences shaping the situation. The third section provides an annnotated bibliography of 21 books and articles helpful in social work teaching and curriculum planning for practice with Native American people, and lists 4 sources of case studies. The fourth section lists tribal headquarters in South Dakota, including those of the Cheyenne River Sioux, Crow Creek Sioux, Flandreau Santee Sioux, Lower Brule Sioux, Oglala Sioux, Rosebud Sioux, Sisseton-Wahpeton Sioux, Standing Rock Sioux, and Yankton Sioux Tribes. (MH)

HANDBOOK

Social Work Practice With Native American Families

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ART WORK BY SUE ANN DALEY MATHIEU

Preface

This Handbook has been developed in response to the need for resource material related to the Native American* family and the cultural context of social work practice with Native American people in South Dakota.

*The term Native American is the preferred usage of those involved in the development of the Handbook. You will find Indian and American Indian also used interchangeably with Native American.

The Handbook has been developed for use by students in undergraduate social work programs and social service practitioners who work in varying degrees with Native American people. The Handbook is not meant to be a complete work, but an initial attempt to provide articles and case illustrations specific to the Native American experience in South Dakota.

There are four sections in the Handbook. The first section is a collection of articles written by Joseph A. Dudley and David Mathieu which focus on specific topics: culture, alcoholism, aging, and community-agency relationships. Joseph A. Dudley is a United Methodist minister in Alexander, South Dakota. He is a native of South Dakota and a member of the Yankton Sioux tribe. David Mathieu is Assistant Professor of American Indian Studies and American Indian Program Co-ordinator at Dakota Wesleyan University.

The second section is a grouping of case illustrations which depict specific incidents in the day to day experience of the social work practitioner in an agency which services the Native American community. The case illustration model provides a format which seems more conducive to the development of original cases than the more lengthy case study approach.

For the best use of the materials in Section I and II in the classroom or in-service session, we recommend that contact be made with resource persons, who have tribal affiliation in your area, to assist in your discussion. Having the resource person present provides the opportunity to: (A) "check out" the approach taken; (B) avoid generalization of customs; (C) explore further aspects of family, policy, government, etc.

Use of the materials without this resource may lead to misconceptions and the perpetuation of stereotypes.

Section III includes a listing of books and articles which have proven to be helpful in teaching and planning curriculum related to social work practice with Native American people. Also included is a listing of case studies found to be helpful.

Section IV provides a listing of tribal headquarters in South Dakota.

Appreciation is extended to those persons who have devoted their time, energy, and expertise to the development of this Handbook. We acknowledge the contributions of Joseph A. Dudley, David Mathieu, and Frank "Mitch" Battese in the organization and development of the Handbook, as well as in the written material they have contributed. A special thank you to the members of the Task Force on Native American Content in the Social Work Curriculum*, who have given of their time and expertise as resource people and as contributors to the case illustration material. Without the assistance of Jill Toland who diligently typed and collated the material, this Handbook would not be in the form presented.

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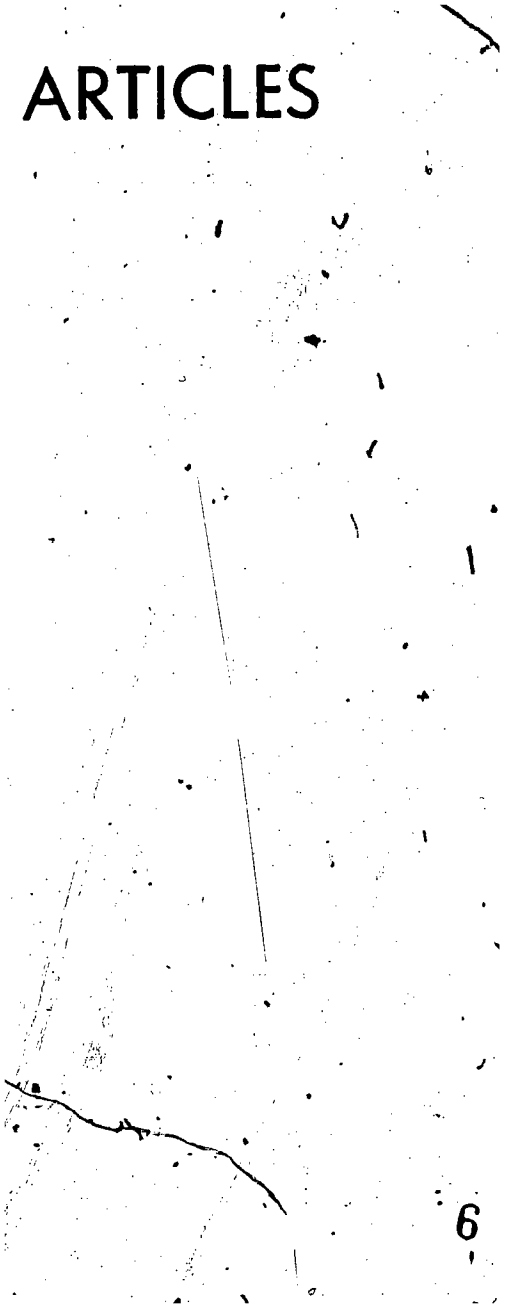

CULTURE: A MEANS OF SURVIVAL FOR DAKOTA* SIOUX

By Joseph A. Dudley

Writing an article on Native American culture would be an impossible task for any one person. To do so would involve years of research and endless hours of writing. The result would not be an article nor a lengthy paper, but a book or a number of volumes. The author would have to do research on each tribe, regardless of how large or small, to describe the culture of each group. That is to say, there is no such term as "Native American culture," rather there are "Native American cultures" (plural). It is describing the rules and roles which govern behavior within a group. Each tribe within the United States has its own culture based upon the history, tradition, customs and environment. Therefore, the Cherokee, Chippewa, Navajo and Sioux would each have their own culture. This is not to say that there wouldn't be any similarities between them, but the reasons for these similarities probably wouldn't be the same. For example, the interaction that takes place between brothers and sisters in some tribes can be described as very solemn and infrequent. The reason for this could be because the culture is very patriarchal or this could be a way of showing respect for the sister.

This article, then, will examine what we mean by "culture" and will attempt to use some examples from the tribes within the Sioux nation. Our purpose is not to describe the culture of the Native American Sioux, but to describe the behavior that is the result of their culture. As has already been stated, while our purpose is not to describe the Sioux culture, it is hoped that the reader will have a better understanding of this particular group because we have used it as an example.

Culture provides the rules that define the roles that make up the relationships that constitute the group.[1] Let me state it another way: culture is partly the result of the feeling we have that we are not complying with rules but are behaving in a natural way. Culture is that which enables us to behave in such a manner that is acceptable to a particular group. This behavior is based on certain customs, traditions, roles, and rules that are meaningful to and supported by the group.

There are several characteristics of any culture's origin and purpose which must be mentioned in order to understand its function.

(1) Culture is a product of social interaction. It originates and develops in and through group relations, and perpetuates the same.

(2) Culture is a learned behavior. It is not innate, instinctive, or acquired through a biological heritage.

(3) Culture is passed on from generation to generation chiefly through the use of language. Through language, children, in a relatively short time can gain knowledge that may have taken their forebears years to develop. Certain meanings and expressions are passed on through the use of cultural language which cannot be adequately translated in another language without losing some of the meaning and affect.

(4) Culture becomes a consistent and integrated whole. While culture and cultural changes are influenced by such things as religious beliefs and practices, family organization, economic values, physical environment, and political structures, it is also the vehicle that integrates all of these factors and provides consistency within a group.

(5) Culture is adaptive. Though customs, beliefs and practices change slowly, it is possible to increase the speed of such changes in order to facilitate social interaction and relationships which may become strained due to other social changes.

Through the use of the Dakota language, unique and sincere relationships are developed and carried on that could not be accomplished through the use of the English language. For example: though my grandmother could speak the English language very fluently, she never spoke to my father (her son-in-law) without the use of the Dakota language. The reasons for this were several: (1) since my father and mother were divorced this was a very touchy relationship, which could be handled only through the use of her cultural language; (2) since he was her son-in-law, she was not supposed to talk to him nor look at him and visa versa. What she had to say to him, in a sense, transcended the day-to-day customs and practices, which could only be handled and expressed through that particular Native American language.

Another example: when my grandmother would visit someone who was very ill, perhaps dying of cancer, she would use certain words in her greeting which when translated into the English language would not be acceptable and would be very strongly criticized by professionals. Nevertheless, they are words that would express compassion and empathy and would be the basis of their interaction from that moment on.

It is through these kinds of interaction and the unique expressions that can be expressed through the use of language that culture is passed on. And when the language is lost, some of the uniqueness and peculiarities are also lost between generations. Therefore, when an "outsider" such as a social worker finds themselves in a situation where the language

*In this article "Dakota" refers to the Yankton tribe whereas "Lakota" refers to the Pine Ridge and Rosebud tribes elsewhere.

[1]Wilson, Everett K. **Sociology: Rules, Roles and Relationships.** Homewood, IL: Dorsey Press, 1966, p. 45.

is suddenly switched from the English to the Dakota language this need not be a threatening experience. The Native Americans present are simply translating what is happening into their own cultural network.

In past years there has been much talked about and written on the topic known as "Indian Time." In the context in which it has been used it must be understood that there is no such thing as "Indian Time." Of course, when this term is used it is usually used in relation to a late arrival at some meeting which has been scheduled. The emphasis is placed upon the time when it should be placed upon values and priorities. When a Native American is "late" for a scheduled meeting it is not because he has no concept of time, rather it is because he has a different set of values and priorities. To use the term "Indian Time" in this context is very clearly a form of ethnocentrism. Ethnocentrism is to judge the practices and behavior of one culture by the values and standards of another culture. When this happens the results are usually the extreme opposites in terms of meanings and values.

The real concept of "Indian Time" is best illustrated in the following examples. There were times when my grandmother either was visiting with or visited by another Native American woman. They would remain silent for rather long periods of time. This was especially so during the very first part of the visit. They felt no need to jump into conversation. There is something about time and silence that creates a oneness of spirit that must take place before a meaningful conversation or relationship can take place. This period of silence is a more accurate concept of "Indian Time."

There are times when, during a prayer meeting or a form of worship experience, someone is asked to be the speaker, without any prior notice. After the person is asked to speak, there is usually a rather long period of silence. The speaker is not compelled to stand up and begin speaking immediately. There is time allowed for not only the speaker to get his thoughts together, but for the group to become one with the thoughts he will convey. This, in this writer's opinion, is a more meaningful description of what could be called "Indian Time."

Again, when a social worker meets with a client, especially in their own home, a long period of silence should not be threatening or make the worker feel uncomfortable. On the contrary, this is an attempt on the part of the Native American to allow this "something" to happen that will enable those present to establish a meaningful relationship that will enhance their conversation and communication.

Finally, let's take a look at some positive and negative forces within social interactions that are influencing the Dakota Native American culture. One factor is the development of housing areas on or near reservations. This has been instrumental in bringing families who once lived in large cities away from the reservation back to the reservation environment. This, in some cases, has increased the unemployment rate and the number of welfare recipients. Along with the housing projects, however, came the unusual practice of one-family dwellings. Prior to this, multi-family dwelling was a common cultural practice. It was because the early Native Americans were nomads that multi-family dwellings were used. Traveling was made easier. Later it was because of housing shortages that several generations of a family lived together. Soon the concept of multi-family dwellings became a significant characteristic of the Native American culture in the Dakotas. While it may have caused a certain amount of inconvenience it was economically feasible and reinforced the strong family ties that have been present in this culture for generations.

With more and more houses being one family units, the parents and children have less contact with the grandparents who traditionally have been the "teachers" of the culture.

Another change within the last decade is in tribal government. This change has been another force that has caused the return of some persons to the reservation from the city. Along with the growth of the tribal government came a stronger sense of identity with the culture. It is economically advantageous to be identified as a Native American in relation to the programs developed and carried on by the tribe. In order to qualify for certain programs in terms of economic aid, employment, and educational assistance, one must be enrolled as a Native American and be able to identify the degree of "Indian Blood" one has. While this is happening, it is being discovered that in order to have a strong identity with the culture, the reviving of the use of the language is essential. As a result, the Dakota language is being taught to children in schools, and classes are made available to adults who would like to recapture this almost lost art.

Thus, we see culture as a consistent and integrating force in the life of the Native Americans in the Dakotas. The culture changes as a result of surrounding social influences. While some of the influences tend to weaken or lessen the cultural practices and beliefs, others tend to strengthen it or, at least, bring to the surface the need to restore certain characteristics in order to continue to make it meaningful and cohesive.

While culture changes to survive, culture is a means of survival for groups of people; economically, psychologically, spiritually, and socially.

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ALCOHOLISM: SYMPTOM OF SOCIAL-CULTURAL CONFLICT FOR NATIVE AMERICANS

By Joseph A. Dudley

Numerous articles have been written on the topic of alcoholism. In most articles, however, the writers have focused their attention on the results of alcohol abuse. Statistics are used to illustrate the dangers of alcoholism; its affects upon the alcoholic. For example, it has been said that alcohol is the number one drug problem in the United States. In addition, it is also being said that alcohol is the fourth-ranking health problem in America. As the result of various studies, it has been estimated that 95 million Americans consume alcohol, and at least 10% are thought to have alcoholic problems.[1]

Such articles and studies are not without good reason and purpose. It is an attempt to bring to the attention of the public the problems caused by the use of alcohol. In addition, articles such as these encourage authorities and professionals to develop programs that could be of help to alcoholic victims. Another possible reason is to produce a scare tactic which might awaken the abusive drinker to the dangers of alcohol.

While studies and statistics are useful in identifying alcoholic problems and other types of social problems, it is the opinion of this writer that the statistical results of alcoholism makes no contribution toward eliminating the problem. Such studies tend to make the problem appear so enormous to the public that they tend to feel overwhelmed by it or ignore it. Secondly, while results do get the attention of authorities and professionals they do not help identify the causes. And finally, most persons involved in extensive use of alcohol do not read such articles or brochures unless they are to the point of seeking help; even then the articles are written in such professional terminology that most alcoholics could not understand them.

After all of this, it must be said that it is because of such studies and statistics that this article is being written. For all the research and surveys in the past are not without usefulness. They have well identified a tremendous social problem that exists in our society, especially among Native Americans. The purpose of this article, however, is not to analyze the results of other's work. Rather, we will attempt to show how alcoholism is the result of cultural conflict which affects the interpersonal relationship, and economic functioning of male Native Americans. In short, we will be dealing with causes rather than results. No other condition adversely affects so many aspects of Native American life than alcoholism. Alcoholism, however, is not the problem, but the result of a social-cultural conflict of which alcoholism among young and middle age Native Americans is the symptom.

[1]Indian Health Service. **Alcoholism: A High Priority Problem.** Washington, DC: U.S. Government Printing Office, 1972.

Native Americans who find their identity within their culture are almost constantly faced with a cultural conflict which causes inner tension. This is the result of the Native American being forced to live in two cultures of which the transition from one to the other causes an extreme amount of stress. Some of the conflicts do not affect or involve moral and ethical values, but are simple behavior patterns that have different meanings to different cultures. The classical example is that of looking another person in the eye. In the Native American culture one is taught that to look another person in the eye is to show disrespect for that person. On the other hand, in the non-Native American culture to not look another person in the eye while relating is an indication of not telling the truth or showing disrespect. This is something that white missionaries and BIA school teachers did not understand in years gone by and thus young Native American students found themselves being disciplined for doing that which they were taught was a means of showing respect for another person (by not looking teachers and school authorities in the eye). This could be very frustrating for a non-Native American who, not understanding this, goes to a meeting of the Native Americans looking down at the floor or sitting with their eyes closed. For the person who does not understand the meaning of this, one could easily get the feeling that they are not paying attention to what is being said. In the non-Native American culture, this might be true.

This cultural conflict has had negative implications for the Native American in terms of economic achievements and self-esteem. When a Native American applies for a job he is expected to look the potential boss or supervisor in the eye while interviewing. If the Native American gets the job he will be expected to maintain good eye contact with his supervisor in order to give the supervisor the feeling that he or she is relating to the employer. In most instances, it is very difficult for the Native American to do this until he has been conditioned. Even then, he must force himself to do so. If he does not get the job it is highly possible that the reason has to do with poor eye contact which was demonstrated during the interview. This could lead the employer or interviewer to suspect lack of honesty or a lack of self-confidence on the part of the Native American being interviewed.

While cultural conflict has economic implications, it also poses an inner conflict for the Native American. The question for the Native American is: should he have to give up or ignore his cultural teaching to be accepted and given the opportunity for economic achievement? In most instances, the answer to this question is "yes." Thus the Native American attempts or is expected to deny a part of his cultural identity. When faced with this cultural conflict enough times the Native American experiences tremendous inner turmoil which in turn results in low

self-esteem.

Psychologists tell us that I am not what I think I am. Neither am I what you think I am. Rather, I am what I think you think I am. If this is true, then the Native American who practices this simple behavioral pattern soon begins to think of himself as someone who is dishonest, or lacks self-confidence. The latter is something that is perpetuated by the cultural conflict: if the Native American is refused employment opportunities or loses a job enough times, lack of self-confidence becomes a major problem.

Regardless of what happens the Native American runs the risk of failure. He must learn to live with the denial of his own cultural identity in order to succeed economically. If he does not or cannot deny his cultural identity then he risks the possibility of being refused the economic opportunity. Either way, the Native American experiences low self-esteem in the end.

Another aspect of economic functioning which is affected by this particular cultural behavior is the level of employment that is assigned to Native Americans. Many Native Americans who want employment are given menial jobs, most of which are of a temporary nature. Most of the time it is economically advantageous for the Native American to live off welfare. In some instances this provides more financial assistance, and other benefits which the Native American probably would not receive from an employer, and is much more steady. This, too, however, contributes to his low self-esteem.

Social conflict is another area which affects the Native American. A social conflict which is commonly found near reservations is that of the bigoted attitude of non-Native Americans. The closer a non-Native American lives to a reservation or a relatively large group of Native Americans the more bigotry and prejudice exists. The employer who refuses to provide employment for a Native American is the employer who complains the loudest about the welfare received. This becomes just another contributing factor to the feeling of helplessness and low self-esteem within the Native American.

Still, another social conflict with which every Native American must deal (and every poor person in our society) is the message of the media. Into every home by way of television comes the message of; if not upper-middle class, middle-class values and economic standards to Native Americans. By this I mean the economic conditions as they really are. On the television screen everyone lives in an apartment, unlike in the ghetto, or a colonial style house in the suburbs. Very few people go to work on television, but the message is clear that they have high paying professions which enable them to enjoy many comforts and luxuries. The locations of such programs is in a vacation resort, on a beach, or in a nightclub, or a "Love Boat." As part of his entertainment the Native American is bombarded with economic and social successes which will never be his to enjoy. This becomes another reinforcement to his sense of failure and negative self-image as the provider for this family.

He knows these comforts and luxuries are beyond his capability to achieve and enjoy because of a lack of education and employment opportunity. Approximately 10% of all Native Americans above 14 years of age have no schooling at all. Nearly 60% have less than an eighth grade education. Forty-two percent of Native American children, almost twice the national average, drop out before completing high school. Most curriculum is based on Anglo middle-class values with which the Native American students find it difficult to identify. In addition, most Native American children have a low-tolerance for authority and discipline. This is because they experience a very lenient type of discipline at home. Again, we find another cultural conflict which begins in the early years of the Native American.

Finally, adding to the already low self-esteem and negative self-image of the Native American male is the advent of the Affirmative Action and Equal Employment Opportunity. (Note: this writer is not opposing AA and EEO. I only refer to its affect on the male Native American.) The employment opportunities which have been made available for Native Americans has been with the BIA and Public Health. Most of these jobs, however, have been given to women. As a result, Native American women have gained a certain amount of independence from their husbands. Now the male Native American is not only uneducated and unemployed, but is provided for by his wife and has lost control of that which was, perhaps, the only area of his life in which he did not feel powerless—his family. In most cases, when the woman gains employment and becomes the provider, she decides on how the money will be spent and will begin to make other marital decisions, independent of her husband pertaining to such things as birth control and discipline of children.

Alcoholism becomes a means of escape for the Native American. It is not so much a problem as it is a symptom of severe disturbance caused by social-cultural conflicts which leave him with a sense of helplessness and hopelessness. The causes and contributing factors are such things as unemployment, blocked educational opportunities, cultural conflicts, and loss of self-identity. These are the root causes that manifest themselves in the form of alcoholism.

Programs and studies may be helpful to the individual who is dependent upon alcohol as a means of escape. As effective as these programs are, they are a means of simply putting ointment on the sore or the symptom. While these programs may help the individual, they provide no way of preventing this from happening to future generations.

The root cause of the problem is an attitude of discrimination and prejudice that is ingrained and unconsciously passed on from one generation to another. Some of the most dedicated and committed persons who have given themselves to the advancement of Native American people are persons who are still trying to Americanize the Native American. The root of the alcohol problem is a social-cultural conflict which causes a clash of differing values and traditions which if understood could be prevented. Both the Native American and the non-Native American could live together and accept the social-cultural differences without conflict. Where the clash and conflict comes into the picture is in the

form of a power struggle. The dominating and overcoming of another culture is recognized as being more powerful than the other. Thus we have a power struggle that results in cultural, social, and economic deprivation for the Native American. The healing of alcoholism begins with the understanding and acceptance of other cultural behaviors, as minor and insignificant as they may be. Through this acceptance will also come the elimination of prejudice and discrimination. Programs must be designed to produce such results. Meanwhile, we must continue to help the individual overcome alcoholism and survive in a society that forces him to chose between the denial and acceptance of himself.

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AGING: A CROSSCULTURAL PERSPECTIVE

By Joseph A. Dudley

INTRODUCTION

Among all groups of persons that exist within our society there are two groups which nearly all of the social workers in the State of South Dakota will encounter. The first group is made up of the Native American population. Chances are very high that any given social worker who continues to work in South Dakota will work on a reservation or will work with Native Americans who live off the reservation. It is important, in order to effectively relate to the Native American clientele, that a social worker understand some of the culture and traditions which govern and influence their behavior and attitudes.

The second group the social worker must relate to is the group which we will refer to as the aging. With the increased life span of people [illegible] lack of employment for the younger adult in [illegible] Dakota a relatively large portion of the population falls into the category of the senior citizen or the aging. The chances of social workers communicating and relating to the aging are also high. Being familiar with the processes and developmental tasks which the aging experience and work through is important relative to a constructive and helpful association with this group.

Combining the two groups mentioned above we establish a specific group which we will call the aging Native America. The chances of a social worker in South Dakota working with the group is extremely high whether he or she works on or near a reservation. In almost every area of social service the clientele will partially consist of aging Native Americans. In many situations the aging Native American will either be a recipient of social services or a support person within the social network. It is, therefore, extremely important that social workers understand what it means to be an aging Native American.

AGING IN AMERICAN SOCIETY

Since it is the opinion of this person that before we can really understand ways of another culture or group we must first understand our own. We will first explore what it means to be among the aging in the dominant culture in American society. We will be examining various processes and adjustment tasks as bench marks for comparison when exploring the aging in the Native American culture. These bench marks will be used to examine similarities and significant differences in the biological, psychological, and social changes and how cultural values and social deprivation affects each change.

As was mentioned earlier, aging involves at least three types of changes—biological, psychological, and social. The first of these changes, biological aging, refers to changes in an organism's vulnerability. To some extent, an individual's life span is determined

genetically. If an individual's grandparents lived a long life span, the chances of that individual living a life that is longer than average is increased, all other factors being equal.

The environment in which a person lives—the food, demands for activity, quality of air, etc.—also affects a person's chances of living a long life. At the present time, variations in a person's environment are probably more influential in determining length of life than heredity.

For example, the patterns of aging vary according to social class. Because poor people are generally exposed to more injurious environmental conditions than are middle or upper class, the result is poorer health and earlier aging in the lower class. This is an area which a social worker can see themselves assisting in making a significant contribution to the increased life and welfare of the aging. With proper diet and better living conditions, persons who fall into the category of poor can experience improved health and a delay in aging.

Another change in the biological processes which has significant psychological effects for the female is that of menopause. Once a person completes the task of marriage and child-rearing, she becomes aware of the end of one epoch and the beginning of another. More than the physical or biological changes, the psychological effects sometimes cause problems or anxieties in a person's life during menopause. A study done by Bernice Neugarten indicates that very few women experience problems as a direct result of menopause itself. The problems and/or anxiety is caused by the fact that menopause reminds them that they are getting older. In addition, approximately 21% of the females included in Neugarten's study experienced a lack of energy during menopause which created some problems and anxieties in the area of social responsibilities, both within and outside the home.[1]

For men, retirement is the key happening that often initiates a period of uncertainty and the need to re-establish his own personal worth. This, however, may be an equally as difficult time for women in the future as more and more women develop vocational and professional careers. During a person's work life, one characteristically invests more of their energy to the job, and sometimes withdraws from other activities. A person who does this is vulnerable to psychological disorganization when they are faced with retirement. Retirement may mean a loss of income, but more damaging psychologically are losses of a person's friends, their status, and whatever feelings of self-worth he or she obtains from performing their job. The transition is that of achieving a sense of self-worth as a person, not only as a worker. The handling of their problem successfully is to withdraw from the work force honorably and with dignity.

Many marriages improve after retirement, but others decline in quality. One important element in the late life of marriage is the man's increasing dependency on his wife and his reaction to loss of "power" as he leaves the work force. If he can adapt well to his role loss and to his greater dependency on his wife for psychological support, his satisfaction with the marriage may increase relative to the days when he was spending many hours away from home earning a living.

Finally, one of the most pronounced characteristics of the aging is their slowness of movement, in the midst of a fast paced society. Their slowness is frequently a problem, or at least, the cause of anxiety in situations where the older adult cannot pace his own activities but must respond to the demands of the social environment in which he or she lives. Everything that a very aged person does is generally slower than the demands of society. Movement of traffic and escalators, the alotted time for pedestrians, along with coping with increased automation can be a problem and cause frustration for the aging.

Another aspect of frustration caused by our fast pace is that of moving too quickly from one topic or subject in conversation or entertainment. Television can cause anxiety and misunderstanding for the aging who find it difficult to shift their attention very rapidly in terms of their thought pattern. This is due to the fact that some of the important body cells do not divide to replace those that die. Some of these cells are brain cells and heart muscle cells. Since the cells of the brain are not replaced they are critical in determining biological changes that occur relative to aging. Talking with an aging person can be very frustrating to them, unless the topic of conversation does not change too rapidly.[2]

Above are a few of the processes and adjustment tasks with which the aging in American society must cope. In almost every instance the change will affect two and sometimes all three of the areas which were mentioned earlier: biological, social, and psychological. To recognize and know these changes and adjustments will enable a social worker to relate more effectively and meaningfully to the aging in our society.

AGING IN THE NATIVE AMERICAN CULTURE

For the Native American who has continued to allow the values of the Native American culture to be of significant influence, aging has a different meaning. Because of the priorities and values which exist within the Native American culture there is less of a psychological and social adjustment than that which takes place outside the culture. From a biological perspective many Native Americans never live long enough to be in the category of aging. Some Native Americans die at a rather young age from cirrhosis which is not only biological, but the result of a social and a psychological problem. Obesity and diabetes are other major causes of death among middle-aged Native Americans. This is due to an imposed socio-economic problem which does not allow for proper diet among the poor, a category in which most Native Americans fall.

The aging Native American never sees himself in terms of possessing "power." The persons with whom the social worker will come in contact are those who do not have and, most likely, never did have earning power. Having never had a job or

[1] Bernice Neugarten. "A New Look at Menopause." **Psychology Today**, December, 1967, p. 44.

[2] **Developmental Psychology Today**, CRM Books, Richard Holme, Publisher, 1971, Chapter 27, p. 7.

occupation with which he could identify so strongly as to find a person's identity, there is little adjustment necessitated by old age. Equal buying power still comes in the form of assistance from social services and is for bare necessities. The psychological adjustment was made years before the realization that earning and buying power is something that is applicable to persons who are non-Native Americans, or the economic adjustment is of such small significance during old age that the psychological trauma is very minimal.

The roles of husband and wife do not change very significantly. With the husband having been employed sporadically at menial tasks in the past there is little change in their daily routine when they become older. When considering the rather simple social life which the Native American leads there is not much social adjustment. Very seldom do older couples experience separation and divorce. On the contrary; when Native American couples become aged, their relationship becomes closer and stronger, and remains such until one of them dies. Marriage itself becomes so meaningful that most surviving spouses marry again.

While psychological and social adjustment for the Native American aging is minimal due to the various forms and degrees of deprivation which he experiences most of his life, the significant changes are of a positive nature. This is the result of two social factors which come together within the Native American culture. The first factor is the pride and respect which Native Americans have for old age. Age is something in which most Native Americans take a great deal of pride. In this culture, one is not hesitant to reveal their age. Perhaps this is because of the relatively short life expectancy of the average Native American. To the younger person the elderly represent a great deal of culture, heritage, and history. Because of this the aged person is held in high esteem and respect.

The second factor is the high value the individual places on the family, including the extended family. All through life, the family has a place of high priority and intimate meaning, which is one of the dominant mores of the Native American culture. Consequently, when a person reaches old age there is no loss in terms of one's role in the family structure. The reverse happens. The family, which he or she values and finds very meaningful, takes pride and holds the elderly in high esteem and respect, thereby increasing their stature. As time goes on, this is something that perpetuates itself.

The fast moving pace of our American society does not cause the frustration for the Native American aging as it does for those who live outside their culture. The reason for this is because the Native American, especially those on reservations, have never been caught up in the fast moving pace. Moving rapidly from one topic to another is not a characteristic of the aging nor of the Native American culture, young or old. Therefore, very little noticeable adjustment is necessary for the aging Native American.

Finally, because the Native American cherishes the heritage and family, as they live in the present, they maintain a strong link between the past and the future. Native Americans again have hope for the future, not in a socio-economic sense, to be sure, but in a social-psychological (and religious) sense. Very few Native American people fear death. On the contrary, they look forward to death as a time when they will be with those persons who were and are members of their family, persons from whom they inherited their culture and values, and, who have made life meaningful for them.

After having stated all of this relative to the biological, psychological, and social processes and adjustment tasks of aging in the Native American culture, from both the deprivation and positive reinforcement perspectives, an additional aspect must be noted. Whenever a person tries to or is forced to live under the influence of two different cultures, there is always tension and conflict within the individual. Adjustments are always necessary as one moves from one culture to another. The tension comes into being when the values and practices are in conflict. Native Americans are forced to live with this. Most aging Native Americans who can no longer care for themselves live with or, at least, near their families. Ultimate deprivation comes to the aging Native American when they are forced to live in a nursing home, which is happening more and more, as one family dwellings are becoming more prevalent even on reservations. During their last days they are forced to live in another culture, or at least, outside of their culture. Many times this generates hope for the future only because the present is unbearable.

CONCLUSION

In this article, an attempt has been made to lift up reasons why a social worker should be aware of the Native American aging. In order to compare the adjustments and changes which the aging in the Native American culture experience, the processes and adjustment tasks with which the aging in the non-Native American culture must cope were pointed out. The purpose was to establish bench marks, to be used for comparison, which the non-Native American social worker could personally recognize and identify. In the third part the cultural values which influence the attitudes and behaviors of the Native American aging were examined. It is important to know that it is not the mere frequency of contact but the nature or the quality of the contact that will determine the relationship that the social worker will establish with the clients. To understand deprivation and cultural effects can be helpful to the social worker in establishing communication and developing effective relationships with the aging Native American.

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THE EFFECTS OF AGENCY-COMMUNITY SEPARATION

By David Mathieu

The history of federal government relationships with American Indian tribal groups are generally well known, but seldom thoroughly understood. The casual observer notes the conflicts and the subsequent dependency of tribes on the government as the primary schema through which relationships should be viewed. While not wishing to diminish the real importance of this viewpoint, the historical relationship has many additional, often subtle, variations. One of these is the influence of federal policy on the physical layout of reservation communities and its subsequent effects on relationships between governmental representatives and American Indian people.

Most of the treaties between tribal groups and the federal government during the late 1850's and 1860's up to 1871, when treaty-making with bribes was deauthorized, were treaties of land cession. In such treaties, in return to a specified dollar value of goods and services, the tribes ceded certain portions of this aboriginal territory. In administering the distribution of these goods and services to members of the tribes, distribution centers (agencies) were established on the reservation.

As experience in working with American Indian people increased, two patterns of agency placement emerged. In many cases, agencies were established in locations on the reservation where previous non-Indians-Indian relationships had taken place; most notably mission churches and schools. Mission churches were often originally established within existing American Indian communities, but were usually relocated away from communities after education came under control of the missionary group. It was commonly felt that the proximity of the school to the community determined the school's effectiveness. Parental, community, cultural influences on the Indian child were seen as retardant to the child's acculturation to non-Indian norms of behavior and values. Schools commonly located sufficiently distant from Indian communities so that the children would have to board at the school. In this way, it was felt that greater demands could be placed on the children to change without the daily interference of parents and elders.

A second pattern of agency placement depended on the politics of tribal leadership that might be operating on a particular reservation. It was often the case that despite conflict and dependency, many individual traditional tribal leaders maintained a great degree of respect and power within the tribal group. In such cases, federal officials would often place the agency settlement in a location as far as possible from the local of the traditional leader. In this way, those tribal members that went to work for the agency, such as tribal policemen and agency support staff, were required to physically disassociate themselves from traditional leadership; thus creating a new class of tribal leaders which limited the power of the traditional leaders. The classic case of such an approach is that of Indian Agent McGillicuddy on the Pine Ridge Reservation. On that reservation, McGillicuddy, in an effort to supplant traditional authority with his own, embarked on a scheme of political gerrymandering that rivaled that of urban politicians some eighty years later.

As a result of the agency placement patterns, agency facilities and schools were usually located away from the traditional sites of Indian communities.

Such policies were reaffirmed from the 1880's through the 1920's as the models for American Indian schools became the federal off-reservation boarding school. Often located hundreds and even thousands of miles from reservation communities, boarding schools were seen as instrumental to the "proper" education of a young American Indian; one entirely free of parental and cultural influences. In these institutions, children would often not return to their parents and home community for as much as four years.

As the federal boarding schools became too costly to maintain and transport students to, the Bureau of Indian Affairs began to open on-reservation day schools in the 1920's and 1930's. Though located on the reservation, the schools were also constructed away from traditional communities, consistent with older policies of separation.

These patterns of locating schools and governmental agency offices have changed little in the intervening years. In most reservation areas, agencies and schools are not a part of the community. Some changes have occurred in the situation of "cluster" housing projects. Many of these have been constructed in proximity to existing schools and agencies. Psychological barriers, if not physical, seem to plague these communities as well.

In addition to the placement of agency and school facilities away from the communities, staff housing complexes are often constructed near the facilities. This results in a situation in which the staff member not only works in isolation from the American Indian community, but lives apart as well.

The effects of this physical, as well as psychological, separation of the community from the governmental agencies serving the people are complex, deeply felt and result in a perception of American Indian community behavior as deviant rather than merely different to non-Indian agency and school personnel.

The influence of the physical arrangements on professional and social relationships are considerable and projects an image to Indian people that the agencies and schools are not a part of the community, but rather merely the local representative of an alien and imperson culture. Because the agencies and schools are not their own, there does not exist any community commitment to these institutions and little desire to come into contact with

them except when necessary. In recent years, social service agencies and schools have attempted to involve community members in decision-making processes. These efforts, however, have met with frequently indifferent responses in American Indian communities. Such a response often leads the non-Indian staff members to conclude that the members of the community do not care about their school children or that they have no concern for or desire to impact upon the service programs delivered. The reason for their indifference is that previous generations were not allowed to have such involvement and the physical separation that exists services to remind community members of that fact.

While physical separation becomes a symbolic barrier, the teaching and service agency staff residential "compound" is ever more destructive to establishing meaningful communication between staff and community. Residential complexes adjacent to the school or service agency were originally built as an added incentive to attract personnel to areas that were isolated or where other forms of housing were unavailable; a situation which often still exists in reservation areas. The most easily recognizable result of compound living arrangements is the lack of experience in relating to American Indian community members as friends and more importantly as neighbors. The "compound" is a different world from the community, a piece of suburbia in the midst of poverty. The agency staff member living in the residential compound does not experience the dynamics of American Indian relationships. They do not experience the patterns of caring, concern, and responsibility that exist, but are unseen by the outsider. The often referred to example of the non-Indian social worker observing an Indian household where relatively small children have been left alone by their parents for several hours at a time is appropriate here. The social worker interprets this behavior as child neglect, as a similar occurrence in a non-Indian community would probably be. In the Indian community in question, however, this is not the case. Here, there is an attitude of shared responsibility in childrearing. Although the parents were not home, the children were constantly being watched by other community members ready to intervene at the first sign of trouble. Of course this is not always the case, but because the social worker was not a member of the community, he was not able to distinguish between real child neglect and cultural differences in childrearing responsibility. The outsiders do not witness the daily interactive behavior patterns of the community and so are only able to interpret, through their cultural blinders, casual observations. In a phrase, the school and agency personnel and the Indian people do not share same notions about what a community is.

The residential compounds also promote social imbreeding which can be damaging to the psychological well being of the residents. Individuals involved in such emotionally draining fields as teaching and social services must be able to find meaningful diversions after the working day. In the compound, however, one's friends and neighbors are also one's co-workers with little in common except the job. The primary after-hours conversation topic is the job with its frustrating clients, administrators, etc. One tends to eat, sleep, and breathe the job which is not a healthy situation and undoubtedly is one of the primary reasons for the high turnover rate in school and social agency personnel.

It should be clear at this point that both Indian community members and agency staff become the victims of past policies. The situation becomes a vicious cycle in which culturally different community behavior is misinterpreted or misunderstood by the agency staff because the physical separation does not allow meaningful cross-cultural experiences outside of the professional relationship. The separation prevents the community from actively working with agency personnel to create better understandings of one another. Because meaningful contacts are not made, misinterpretation continues.

The situation, while difficult, is not without the opportunity to make improvements. While not a practical remedy, the first step is for the social agency worker or teacher to recognize the situation in which they find themselves; that they can be pulled into the vicious cycle of incorrect interpretation and inappropriate response unless they take steps to intervene. From such an awareness, staff members can begin to take more practical steps.

If at all possible, one should live in the community one services, not the compound and not a location which requires one to become a commuter. If this is not possible or desirable, one should use every available opportunity to take part in community events. Non-Indians often suspect that they are not welcome to attend such events as pow-wows, district council meetings, and other community get-togethers. This feeling is unfounded and in fact members of the community are delighted that professionals would find their events worthwhile. As an example, a good friend of mine who was the principal of the Manderson Day School on the Pine Ridge Reservation made it a point to attend the tribal council meetings in his district. Although the meetings were held in Lakota and this individual was the only non-speaker of Lakota in attendance, the participants would always stop at several points during the meeting to translate the proceedings and find out if he had any questions. This individual was probably the most popular and effective principal that school has ever had.

Even in the course of the professional relationship between the staff member and the client things can be done to help overcome physical separation. As examples, if a school is sponsoring a parent-teacher meeting or a social agency is sponsoring a public policy meeting, the event does not have to be held in the school or in the agency offices. It may be possible to hold the meeting in a community hall, someone's home, or some other facility where the community members are more likely to gather. It may be even more effective to bring food or make it a potluck affair.

The point is that the professional must understand the perceived inaccessability of the agency and its staff to the community member and that one is welcome to move beyond the traditional boundaries of physical separation.

SUGGESTED SUPPLEMENTAL READING

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CASE ILLUSTRATIONS

CASE ILLUSTRATION # 1

Earned income is supposed to be reported to the worker within a limited number of days. When Sally failed to report, new worker contacted her employer and discovered that Sally had left abruptly without notice. She had been a hard worker and this was the first time for such an incident. Her co-workers could not think of any reason for her behavior, as she had appeared as usual that morning. One woman, however, remembered that she had seemed sad or depressed.

Discussion: Considering Sally's Native American heritage what reasons could be suggested for her unusual behavor?
How could these reasons tie in with the disappearing act?

Conclusion: A cousin of Sally's (which might not have been an actual cousin by white standards, but merely a close friend of other relatives of her age range) passed away suddenly. In the tradition of her people she responded. The only response possible was to drop everything and go to the family. It is not a part of traditional Indian practice to send a card or sympathy note. Personal attendance sometimes for three or four days or longer is expected. Sally probably did not notify her employer, fearing scorn or lack of understanding of her ways.

Possible
Discussion: The family unit and kinship system may make an older woman an auntie, an older man uncle, the same age group a cousin, a younger age group a niece or nephew, regardless often of actual blood relationship.

Funeral customs and family involvement.

CASE ILLUSTRATION # 2

Betty is a single Indian woman in her mid thirties with an "adopted child." Actually the child is the daughter of an older sister who gave the infant to Betty shortly after birth as her sister wanted a child to raise. In addition, Betty's sister wished to be free to go to school. A new social worker arrived on the reservation with strong feelings that children belong with their natural mother wherever possible.

Discussion: Since the child's natural mother is now out of school and doing well, shouldn't the child be returned?
Should the social worker help the child to relate to her real mother as "mother?"
Should the worker encourage a formal adoption proceeding?

Conclusion: The child has known all along who her "real" mother is but her nurturing mother is the auntie and to uproot her now would be traumatic. Since there are no inherent guilt feelings on the part of the natural mother and the child seems well adjusted it is only right to leave the situation alone. A legal adoption would not have been any more binding in the eyes of this family than the informal agreement now in existence.

Possible
Discussion: Traditional tribal ways of parenting. Some tribes remove small children, boys particularly, at a young age and turn them over to an uncle or other relative. They feel the uncle or other relative can be more objective in disciplining and training than the parent.

CASE ILLUSTRATION # 3

This case illustration is an attempt to illustrate the difficulties in dealing with a Native American woman who is quite young and has had three children starting at age 14.

In attempting to verify household composition the caseworker discovered that two of the three children belonging to this young mother could not be located. Further, the mother herself seemed quite unconcerned about their whereabouts. The child-mother had herself had a very turbulent upbringing. She was the daughter of a woman who began having children around the age of 14 as well and continued well up to age 40. The young client is now 18 and has three small children.

The worker considered several possibilities for the location of the children.

Discussion: Where do you think they were?
Do you suppose they were together?
Why do you think the young mother was unconcerned about where her children might be?
Should the worker assume them to be all right or pursue the search?

Conclusion: The worker followed up and discovered that the client had given one of the children to an elderly alcoholic in-law when she tired of listening to him cry (he was under a year old). The other child, about two years old, had been given to the client's mother—the grandmother of the child. The grandmother concealed this fact. For what reason the worker was never able to discover.

Possible
Discussion: The extended family concept.

CASE ILLUSTRATION # 4

Mrs. X is a grandmother receiving financial assistance who has been on the program for a considerable length of time. She adheres closely to the traditional ways of behavior. At one point she requested the addition of rent costs to her grant. The rental situation was so confused, however, that the worker asked her to bring in her landlord—her son-in-law. The client reacted in horror and refused, apparently content with no shelter costs.

Discussion: Why do you suppose the client reacted in such a manner?
Was the client being suspicious of more bureaucratic involvement?
Would simple anger at her son-in-law cause such a reaction?

Conclusion: The worker realized that in this traditional family it is a taboo for a woman to talk with her son-in-law. In fact, when they met, each turned and walked the other way. Because of this, the worker made an extra effort to straighten out the rental situation by mail.

Possible
Discussion: Traditional family speaking and non-speaking relationships.

CASE ILLUSTRATION # 5

The following case example is designed to illustrate that patience and mutual respect should be exercised with regard to American Indians.

After several weeks of visits to the social worker, Joey still would not say much during the interview. The social worker was frustrated because Joey would not respond to his questions. The social worker referred the case to a different worker.

After reviewing the case, the new social worker asked the mother to bring Joey in for weekly visits. The worker did not ask Joey any questions. The new worker told Joey that he did not need to talk if he didn't want to. The worker gave Joey paper and pencil and allowed him to draw or relax during the 45 minute session.

Each week Joey felt more at ease in the new worker's office. Joey began to smile more often and soon Joey began to ask questions of the new worker. When Joey had finished asking questions, he began to respond to the new worker and together they were able to explore some of Joey's concerns and problems.

CASE ILLUSTRATION # 6

The following case illustration is designed to illustrate that it is helpful for social workers working with American Indian clientele to have some background in community organization as well as clinical skills in order to work with the client's total system.

Bill was a new social worker assigned to the community. He wanted very much to show the people that he was a competent worker and had a lot of concern for the welfare of the people. He quickly learned that unemployment was very high and drinking seemed to be a problem with many young men and women.

Bill planned many home visits to families which were referred to him by police or by medical doctors. As Bill visited each family he learned that the major reasons people gave for drinking were:

(A) nothing else to do
(B) everyone else does
(C) because it's boring if you don't
(D) to get drunk

After one year of counseling families, Bill found that his success rate for decreasing drinking in the community was very low. He felt that he was not getting anywhere with the community. After two years of working with mostly alcoholism, Bill became burned-out and had asked for a transfer to a different community.

Discussion: What were the primary problems that Bill faced when he entered this community?
What seems to be the biggest problem that Bill faced?
What seemed to be the biggest problem that the community faced?
What are some alternatives that you would suggest to Bill?

REFERENCE MATERIALS

ANNOTATED BIBLIOGRAPHY OF BOOKS AND ARTICLES

Atteneave, C. L. and D. R. Kelso. **American Indian Annotated Bibliography of Mental Health.** Seattle, WA: Washington University, 1977.

This reference presents 250 abstracted entries and an additional 250 citations. This is a comprehensive reference for people interested in the area of social work practice, especially the mental health field. The reference is grouped into the following categories: mental health research; environment; population groups and developmental groups; mental health systems; medical systems; social work systems; educational systems; religious systems (Non-Native); legal correctional systems; governmental systems; and others.

Atteneave, C. L. and R. V. Speck. **Family Networks.** New York: Pantheon Books, 1973.

An approach in family network systems; approach to family crisis.

Barsh, R. L. **The Road.** Los Angeles, CA: University of California Press, 1980.

This book contains historical developments of the conceptualization of tribal sovereignty and the emergence of federal intervention which destroyed the social structure of many tribal nations. It deals specifically and technically with the tribal-federal relationship from the development of the constitution of the United States, to the ethnic and political movements of today. The emphasis is on a historical perspective.

Brown, E. F. **A Conceptual Framework for the Study and Analysis of Indian Communities.** Tempe, AZ: School of Social Work, Arizona State University, 1978.

This paper provides a conceptual framework and guide for instructors in schools of social work to use in a classroom setting. The primary focus is upon federally recognized tribal reservations.

Edwards, E. D. and Marge E. Edwards. "Minorities: American Indians." **Encyclopedia of Social Work.** New York: Council on Social Work Education, 1977.

This article discusses the American Indian experience historically and currently focusing on the concept of self-determination, social services, research and planning. The experience of the reservation and urban situation are compared.

Edwards, E. D. and Others. **American Indian Aging: An Approach to Model Implementation.** New York: Council on Social Work Education, December, 1978.

This report contains a teaching model and specific objectives for the presentation of materials on American Indian content in social work education based curricula. It is developed around four basic social work areas: (1) human behavior in the social environment; (2) social work methods; (3) social policy; (4) research. The report also contains bibliographical references for each area.

Farris, C. E. "The American Indian: Social Work Education's Neglected Minority." **Journal of Education for Social Work,** Spring, 1975, Volume 2, Number 2.

The author points out that there are many commonalities between the lifestyles and values of American Indians and the profession of social work, yet social work and its practice and educational institutions to a large extent have failed to reach or understand the concerns of American Indians.

Farris, C. E. and S. Farris. "Indian Children: The Struggle for Survival." **Social Work,** 1976, Volume 21, Number 5.

This article points out the fact that American society as a whole has neglected the American Indian and particularly the Indian child. The author presents ways of helping Indians that would take advantage of and capitalize upon native pride, family ties, and cultural heritage.

Frederick, C. J. and Others. **Suicide, Homicide, and Alcoholism Among American Indians: Guidelines for Help.** Washington, DC: National Institute of Mental Health, U.S. Government Printing Office, 1974.

This publication is out-of-print now, but may be available at many libraries. This booklet covers suicide, homicide, and alcoholism. It can be used to provide: (1) "how-to" guidelines for recognizing, handling, and preventing possible suicide among American Indians; (2) a model for crisis intervention and suicide prevention programs; and (3) information and recommendations for workshops, information centers, teacher training, newsletters, and audiovisual information.

FSAA. "The Phoenix and the Flame: The American Indian Today." **Social Casework,** October, 1980, Volume 6, Number 8.

The entire October issue of **Social Casework** is devoted to articles which relate to family, policies, aging, students, mental health and other topics.

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This article points out that Native American non-interference with others is an obstacle for many social workers. This article further establishes that a good understanding of the basic principle of non-interference should be a norm for social work practice with Indians.

Ishisaka, H. A. **Alternatives to Foster Care.** Seattle, WA: Seattle Indian Center, Inc., June 25, 1975.

This publication provides useful information to planners and those involved in social work practice. This publication provides social work practitioners with a framework and a model which could be useful in child welfare matters.

Johnson, Louise C. and Others. **Understandings Needed to Work with Sioux Indian Clients.** Vermillion, SD: University of South Dakota.

This paper evolved from a project designed to develop locality-relevant curriculum for the Sioux Indian and white social worker. The paper provides information in five areas: (1) general background understandings; (2) specific cultural characteristics; (3) special worker needs; (4) interactional specifics; and, (5) the worker in the community.

Lewis, R. G. and M. K. Ho. "Social Work with Native Americans." **Social Work,** September, 1975, Volume 20, Number 5.

The authors discuss and describe value systems and suggest that social workers and family counselors vary their techniques, as well as approaches, according to the needs of Native American clientele and people of other cultural backgrounds.

Nobel, V. C. and Others. **Counseling the Native American Client: An Annotated Bibliography of Journal Literature, 1964-1974.** Washington, DC: U.S. Department of Health, Education, and Welfare, National Institute of Education, 1974.

This publication is largely descriptive, focuses on the helping relationship. Much of the material comes from the following academic areas: psychology, ethnology; sociology, social work, education, and anthropology. This publication is a bibliography which contains much information for those involved in working with Indians. Gives bibliographical information to those interested in specific areas of interest such as: cultural identity; personality traits of specific tribes; and others.

Norton, D. G. and Others. **The Dual Perspective; Inclusion of Ethnic Minority Content in Social Work Curriculum.** New York: Council on Social Work Education, 1978.

The book points out the need for a dual perspective on the part of social workers who work with minority clients. This book explores the use of the dual perspective in method courses and the practicum and presents materials for both practicum and practice in a pluralistic society.

Red Horse, J. G. "Family Structure and Value Orientation in American Indians." **Social Casework,** October, 1980, Volume 61, Number 8.

This article states the program planners must be aware of the historical emphasis placed on the extended family. They must recognize the importance of family structure patterns, and analyze the value orientation and purposeful behavior of American Indian people to assure the delivery of quality services to American Indian communities.

Rosendorf, S. "Pa-La-Tee-She—They Are Blooming." **Children Today.** March-April, 1974, Volume 3, Number 2.

This article provides the social work practitioner with an example of a tribal owned preschool project in the state of Washington which gives handicapped Indian children a chance to develop their skills. This program provides a model for other tribes to follow, as well as useful information on the program's inception and its organization.

Sotomayor, M. **Cross-Cultural Perspectives in Social Work. Practice and Education.** Houston, TX: Graduate School of Social Work, Houston University, 1976.

The relationship of social work practice and education to minority groups is discussed in six symposium papers. It contains a paper on lifestyles and values of American Indians, and historical accounts. It contains other papers on Blacks, Mexican Americans, as well as government roles, higher education, mental health programs, and social action.

Underhill, R. M. **Youth Problems on Indian Reservatons.** Boulder, CO: Department of Sociology, University of Colorado, March 6, 1970.

Although somewhat outdated (1970) much of the information provided could facilitate insight to those unfamiliar with reservation problems. Provides background information regarding Indian education and alcohol problems of youth.

Unger, S. E. **The Destruction of American Indian Families.** New York: Association on American Indian Affairs, Inc., 1977.

This book presents several essays which examine the Indian child welfare crisis in contemporary, legal, and historical perspectives; documents the human cost of the crisis to Indian parents, children, and communities; and reports on innovative programs designed and implemented by Indian tribes themselves.

CASE STUDIES*

Lewis, Ron. "Cultural Perspectives on Treatment Modalities with Native Americans." Milwaukee, WI: University of Wisconsin-Milwaukee.

"Lyle RedThunder." Berkeley, CA: University of California at Berkeley, Educational Medic Laboratory.

"Warm Springs: A Case Study Approach to Recognizing the Strengths of the American Indian and Alaskan Native Family." Prepared by the American Academy of Child Psychiatry, 1980.

"Working with the Poor: Cultural Differences Between Worker and Community." New York: Council on Social Work Education, 1968.

*The case studies are available through the Social Work Program, Dakota Wesleyan University.

TRIBAL HEADQUARTERS

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